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econd largest Shoe Store in the World.

AMUSEMENTS.

Charles Dickson is to star next season under the management of George Homans.

Leo Ditrichstein is writing a comedy for Louis Mann and Clara Lipman to star in

Frank J. Wilstach, who was De Wolf Hopper's business manager, will assume a milar role towards Viola Allen next sea-

Wm. J. Farley, of Chicago, representing John L. Stoddard, the famous traveler and lecturer, is in the city and will remain for about six days.

Ben Stern, Blanche Walsh's manager, who is well known in Indianapolis, is hattan Beach this summer.

"Alvin Joslin" has been bought by William Charles Allen, the former superintendof the Alvin Theater, Pittsburg, and be sent on a road tour next fall.

Le Grand White, the well known theatrical advance agent, who was Minnie Madern Fiske's first husband, is reported to suffering from mental disability.

Helen Bertram has been enrolled as a member of the Klaw and Erlanger Opera Company, one of the most prominent of next season's new musical organizations.

Herbert Sparling has secured the right to Seabrooke's old success "The Isle of Champagne" in England. Arthur Roberts will probably assume Mr. Seabrooke's role.

Mamie Gilroy has been engaged by Harris & McKee for a farce company they are getting together, in which the Agoust family, Otis Harlan and Joseph Coyne will

Samuel Thall and Peter Kennedy will shelve "Yon Yonson" next season and take out "A Stranger in a Strange Land," the rights of which they have acquired from illiam A. Brady.

The suit of John B. Doris against Timothy Frawley concerning the rights in the play "In Paradise" has resulted in Fraw-ley securing the privilege of presenting the plece through the Pacific States.

"The Great Behman Show" next season will be made up of Yorke and Adams, John Kernell, Ethel Levey, the Four Cohans, Falke and Semons, Ramza and Arno, the Olympia Quartet, Zeno, Karl and Zeno and the Francois troupe of acrebats.

Kathryn Kidder will shortly sail for Italy, where she proposes to enter a convent and remain an entire month, in order secure absolute rest and quiet. From this foundation the story was manufac-tured that Miss Kidder had determined to retire permanently from the stage.

Buckskin Bill's Wild West Show, which nes to Indianapolis, Wednesday (Decoration day) for afternoon and night performnce, includes a band of Mexican vaqueros who are said to be the "rough riders" of he country across the Rio Grande river. nagement of the enterprise claim that they are prepared to give absolutely accurate and thrilling representations of wild life in the far West.

NEWS IN SUNDAY'S JOURNAL.

of May 27. Americans are crowding London, and

many are waiting to go to Paris later. The Presbyterian General Assembly ha djourned to meet at Philadelphia next

The Methodist General Conference re

fused to modify the church laws governing Hill and Murphy agreed that the New York convention should indorse Bryan as

Kinley Mack won the Brooklyn handicar from Raffaello and Herbert, the race being run over a heavy track.

Postmaster General Smith denies a sensaonal story that the Washington postoffice is honeycombed with fraud. Sir Thomas Lipton probably will not

nge for the America's cup this year. He frankly admits that delay is to his ad-Richard Croker, in London, declared imself for Bryan, and commended his stand for silver. He declared that Bryan

was assured of election. A British statesman says that Kruger, even by promising unconditional surrender uld not end the war in South Africa. The Boers must first turn in their guns, he

Colonel Mahon, who relieved Mafeking, was in the Sudan when Kitchener induced Roberts to send for him. It is said that he ode five camels to death getting to the allway from the interior.

Baseball Saturday-American League ndianapolis 11, Minneapolis 0; Milwaukee Detroit 2; Kansas City 5, Buffalo 3; Cleveland 7, Chicago 0. National League: Cincinati 4; Chicago 1, Brooklyn : New York 13, Pittsburg 6; St. Louis

Athletics Saturday-Indianapolis Manual Training High School won the interscholastic state meet, making 65 points to 52 by lis High School. Pennsylvania won Eastern intercollegiate championship Chicago defeated Wisconsin, Kokomo High School 38 points to 32 by Peru.

Capt. George W. Streeter, a squatter invaded a portion of the Chicago lake front with armed men and two Gatling guns. He erected fortifications and hoisted the stars and stripes, but the courage of regiment of police and the invaders fled. Five men were arrested.

Indianapolis.

The full programme for the Memorial day exercises was announced. The Cigar Makers' Union committee made its report in the case of C. C. Roth. The Central-avenue bridge was opened The death of Joseph J. Hawkins, ninety-one years old, occurred. The Manual Training High School athetes won in the Field day events, having

nts to their credit. The Indianapolis School had 52 points.

THE RELIGIONS OF

BALDWIN, OF LOGANSPORT.

tended Trip Through the Orient

-Eastern Civilization.

At the Second Presbyterian Church last night Judge D. P. Baldwin, of Logansport, who recently returned from an extensive Oriental trip, delivered a lecture on "The Religions of Asia." He spoke as

"Fifty years ago it was an almost universal habit to call all other religions than ours 'false' and to designate all other than Christian nations as 'heathens.' Today another spirit prevails. An ever-increasing number of Christians

"Believe that in all ages Every human heart is human; That in even heathen bosoms There are longings, yearnings, strivings For the good they comprehend not; That all feeble hands and helpless Groping blindly in the darkness Touch God's right hand in that darkness And are lifted up and strengthened.

"I have never been able to understand why a devout Hindoo or Mohammedan may not be accepted of God and entitled to his reward hereafter as well as a less equally devout Christian. I cannot com-prehend why an all-loving God should make provision for one end of His globe and leave his more numerous children on the other end to perish 'in unbelief,' as is the theological term. If I thought this I should logically be compelled to accept as its inevitable sequiter that all religions are

"In this spirit I invite your attention this evening to a brief survey of the old Asiatic religions and a short and necessarily very imperfect study of comparative religions, which consists in studying the elements common to them all; in tabulating their strengths and their weaknesses and in eliminating their excrescenses; in tracing the influence of climate, race, soil, environment and heredity, and finally arriving at the essential truths underlying them all. In my judgment the Parliament of religions at Chicago, in 1893, was one the best missionary movements that ever took place in the United States of

"All the great existing religions of weeks ago, I asked myself the question, Suppose that Peter and Paul had gone south instead of following the great currents of trade north to Europe; suppose they had planted the gospel in the torrid instead of the temperate zone-what would nanaging Paine's fireworks shows at Man- have been its outcome? Suppose Christ and His gospel had been easternized by Chinese. Indian and Japanese influences instead of westernized? Would we not then have had instead of one God in three forms-Father, Son and Holy Ghost-three thousand gods? Would we not, instead of, as in the Catholic Church, with its limited number of cannonized saints and martyrs. its Virgin Mary dominating them all and all worshiped-have had as in India, three hundred thousand Christian gods, worshiped with the sacrifice of kids and lambs, and with offerings of rice and melted but-"The five leading religions of Asia are

the Buddhist, the Hindoo, the Mohamme dan, that strange amalgam called the Chinese and the Christian. What is the Buddhist religion? Briefly, Buddhism is the salvation of a soul and its deliverance from by its own unremitting pracvirtue. Next to Jesus Christ greatest religious world has ever produced. He was born six hundred years before Christ and his lowers now number five hundred milions. He was a far greater genius than Mohammed, who was a fighter and whose creed, as a code of morals, was vastly in erior to that of the mild light of Asia. Mohammed converted by the sword when necessary, Buddha by messages of peace and friendship. Wherever Mohammed ruled native became cruel intolerant and ensual: exactly the reverse with Buddha his religion has invariably tamed savagery and been followed by 'sweeter manners-

BUDDHA'S TEACHINGS. "Buddha, in his charming gospel, teaches salvation by following the eight cardinal virtues and by the 'great renunciation, which is the abandonment of self and self-Buddhahood claims to This atheistic and its supreme end-anni-I do not so understand it Nirvana, which a Buddhist priest in Japan explained to me, means becoming one with God; very closely corresponding to the Methodist doctrine of santification, or perfect love. To become one with God, or absorbed in God, is in no sense annihilation, even though in that act personality

"A religion is tested by the kind of peo

ple and morals that it makes. In all studies of other religions we invariably apply this test, which is after all only the Scripture rule, 'By their fruits ye shall know them. And here the influence of race and climate receive a remarkable illustration. In temperate Japan and among high-class Mongolians Buddhism is seen at its best, whereas, in tropical Ceylon, among the treacherous Malays, it is at its worst. Exactly so in the tropical Philippines, where they are all Catholics, there is as much difference between them and the north as between the Catholics of Indiana and those of Mexico. There are no races in Asia that can comare with the northern Buddhists-say in Besume of Chief Events in the Issue | Thibet, North China and Japan-in point of morals, neatness, kindness and intelligence. Upon the whole, with but few exceptions, the morals of Japan are equal to any Christian nation in the old or new world. The public order in the beautiful land of the rising sun is perfect. Education is universal-kindness and politeness rule. The Buddhists of Japan have a genius for religious architecture. They invariably call in the aid of nature-of flowers, running water, trees, land and seascape, when constructing their places of worship. There are 175,000 Buddhist shrines in Japan, and not one without beautiful trees and more or less images of the Mild Saint of Asia. All these images of Buddah have a remarkable resemblance; the same Asiatic always a calm, benignant look. This lovely features-for Buddah was of India and has face, even when worn by lichens and the ravages of time, is a perpetual benediction. Some of the larger temples have 500 images of Lord Buddah, whom the Japanese worship just as we Christians worship Christ. at the other side must be told fairly. ddhism is a badly deteriorated religion Although there is no warrant whatever for it in his gospel, in the progress of 2,500 years image worship of the grossest kind has fastened itself upon this delightful sys-All the Asiatics believe that the malign forces of nature, such as whirlwinds, as well as the vicious dispositions of mankind, are the product of evil spirits, and a most important part of their religion is to placate them. All the greater Buddhist temples are surrounded with images of these malign deities, and the principal part of their worship is prayer and offering to them. But once these outer images are passed and the real Buddhist temple within entered we find a most beautiful and rest-

400 huge volumes. WOMANHOOD REVERENCED. "Buddah reverenced womanhood, and some of his most saintly followers were, as with Christ, women. But in the deteriorated men oozed when confronted with a Buddhism of to-day womanhood has become degraded-so much so that even lovely Japan, where she is at her best, a respect. Lest you should say I am overdrawing the picture, let me add that the Japanese, like the French, are volatile and untruthful and unchaste. The social evil is worse in Japan than in any civilized nation. The Buddhist priests are the scoff of the people because of their ignorance and bad morals. And yet there are powerful reformers and sects among them. Almost a century ago there arose, and at almost the same time, a leader and follow-

religious atmosphere. Unfortunately

this interior and esoteric Buddhism is for

the few and not the multitude. Buddhism

is overlaid with innumerable and absurd

dogmas and split up into numerous and

very hostile sects. In this respect we find

the same thing in Christianity. The simple

gospel of Buddah is lost in the enormous

additions made by his disciples-many of

them the acutest men the world has ever

known. Before me is Buddah's gospel. It

can be easily read in half a day, yet in

Ceylon I was shown a Buddhist Bible in

ago in the capital of Kyoto their chief temple was burned, and within a few months \$10,000,000 was raised, and with it the most AN INSTRUCTIVE ADDRESS BY JUDGE beautiful shrine in all Japan was erected In it there are no images whatever except of Buddah himself. Its religious atmosphere is as pure and high as that of St. Peter's in Rome or any Christian church. In the portico of this temple are huge ropes of hair made of the hair of women too poor to donate money. Here are as genuine praise and worship as in any place in the whole world. "Buddhism is by no means a decaying, re-

By contact with Christianity its leaders have been stimulated into adopting Christian methods. In Ceylon I found Buddhist schools for girls and all sorts of charities and associations corresponding to our Christian Endeavors and charities. "I am not a Buddhist and have no thought of establishing a Buddhist mis-sion, but I want to tell the facts as I saw them in Asia. The people of Japan say to Christians, 'Ours is the better religion.' Some years ago among other great governmental reforms was the question of a national religion and what it should be-Buddhist, Shinto or Christian. A committee was appointed to examine and report, and Shintoism was chosen of the three, which is very much the same religion as that of Buddah. Christianity was rejected because of its inferior morals-drunkenness, licentiousness, the public dishonesty and greed of the great Christian nations, all of whom have in their dealings with the Asiatics the worst possible records. This is a most humiliating statement to make, but, unfortunately, it is true. To the objection, 'These disgraces have arisen against the protests of Christians and Christ,' the Buddhist replies, 'but you Christians hold our Asiatic religions responsible for our national vices, why not apply the same rule to your saloon? With what measure you mete it shall be measured to you again.

THE CHINESE. "Of that strange amalgam, called by courtesy 'religion,' which suffices for 400,-000,000 Chinese, I shall say but little, for the subject is too complicated for less than an hour's discussion. In my judgment there is less religion per capita in China than any of the great races of Asla. Their temples are filthy, their spirit irreverent, their ceremonies (I can't call them worship) grotesque and puerile to the last degree. If there is any nation I should call heathen it is the unspeakable Chinese. A common expression of theirs when offering prayer and gifts to the gods is 'to please the old men up there.' The grossest materialism, selfishness and cruelty everywhere prevail. The truth is I cannot do justice to the Chinamen-they are so reulsive. And yet the missionaries say that anity, you know what you have got. He is always to be relied upon, whereas you can no more depend upon a Japanese or an ndian convert than upon a weather cock. There is a solid basis of real character concealed beneath the repulsive exteriors of the Chinese which even in Japan gives them control of banks, counting rooms and other responsible positions which they cannot trust their own people to fill. And this gives rise to the inquiry, 'If a religion is to be tested by the people who profess it, there must be great merit in Confucianisms and the other systems of China. These socalled religions are, after all, only elevated ethical codes, with the worship of the Emperor and of ancestors and their Joss ouses only as incidents. Then, again, among a people where the struggle for existence is so intense as in China, the great nasses have no time for religion any more than they have in the huge submerged and congested populations of great cities like London, New York and Chicago.

THE MOHAMMEDANS. "The Mohammedan faith is easily the first of the ethnic religions of Asia. We seldom stop to consider the enormous advance a nation makes when it rises from God's many, such as the Hindoos have, to the one God of Mohammed. This advance is only equaled by another theistic idea of which Mohammed had but small conception-divine fatherhood and a God of love. "Mohammedanism arose A. D. 600 as a rotest against a deteriorated Christianity. t swept away the idolatrous and corrupt Christians of the Nile and the Levant like chaff before a whirlwind, and for a thousand years held the sepulchre of Christ against the combined efforts of all Christendom. And that possession still conlinues. One of the saddest sights in Jerusalem to-day is a file of Mohammedan policemen in the holy sepulchre keeping peace between rival Christian sects. As everybody knows, but does not stop to Mohammedans have in their mosques neither images, pictures nor music. These are houses of prayer, pure simple. Except the voice of the

preacher nothing but supplication can be

heard in them. The trouble with Moham-

medanism is one of government, rather than religion. Their code of morals is good,

but with corrupt rulers, whose principal

occupation is robbery, what else can expect than laxity in morals among the "The weak spots in Mohammedanism their bigotry and savagery, as well as their low conception of womanhood. This last belongs to all the Asiatic races. Only about one-tenth of the Mohammedans live n polygamy. While divorce is allowed in theory to every husband at will, still this power is so hedged in by custom that it is not practiced upon the average more than in the United States. Like all the great religions of Asia, the Mohammedan is torn with sectarianism and loaded down with Very few Mohammedans are ever converted to Christianity. Mission work among them is educational and charitable. Of all the countries in the world Christian evangelization has made the least progress among Mohammedans. Regarding themselves as our superiors, they look with dis-

dain upon our efforts to Christianize them. HOODOOISM. "Whoever attended the great Parliament of Religions at Chicago, recall that easily the most elegant speech of that great occasion was delivered by Swami Vivikanada, in defense and advocacy of the Hindoo religion. This speech has been violently attacked in India, but I have always noticed that the violence of an attack upon a public speaker is a fairly accurate gage of the amount of truth that he has told. There are two kinds of Hoodooism-that for the educated classes, the choice and select few and that for the ignorant and depraved masses-the vast majority. Seen from the standpoint of the learned pundits and the educated few, Hindooism is a lovely system of pantheism very much akin to that of Spinoza. No more acute minds can be found any where in the world than among the Indians. Centuries before the days of Hume and Kant and the great European thinkers, Hindoo speculation had gone all over the same ground and reached and in many cases abandoned the same conclusion for higher ones. According to the great Hindoo philosophers, the great powers of Nature are manifestations of God and are to be worshiped as eminations from Him. Life is a struggle against sin when death comes the undeveloped soul is sent into the world again and again until its imperfections are disciplined away. At last he becomes a part of the universal spirit which they call Brahm. "But alas! for the vast struggling masses,

288,000,000 of them. They worship imagesat first as symbols, but soon as realities. In the whole world there can be found no sadder sight than the Hindoo and his idols -his outcast widows-adult and child-responsible for the death of their husbands and with the Upas of caste blasting all progress and dwarfing into perpetual slavery and superstition a mild and amiable

"And yet here also, as in Japan, contact with Christianity has produced reforms and reformers within the ranks of Hindoo-The late Mr. Sen, the founder of the Bramah Somaj and the Arya Somaja-the Pundita Ramabai and her efforts for Hindoo child-widows are illustrations of what seems to me the true road out of heathenism into the broader light of Christianity Then the missionaries are, through their schools and hospitals planting the seeds of Christian truth in dusky bosoms which will certainly bear fruit in the not far distant future.

EASTERN CHRISTIANITY. "There are two kinds of Christianity to be found in Asia-the Eastern as in Palestine and the Western among the missionaries. These two religions although one in fact are so different as to be with difficulty recognized as the same.

"The religion founded by Jesus Christ exists in the land of its birth to-day by sufferance only and as an alien. In Palestine and Asia Minor there are 5,000,000 Christians. I do not presume to speak of the Armenians, but only of Christianity as I found it in the Holy Land, where I am sorry to say, it was badly easternized and but little better that idolatry. A most interesting study in comparative religion ers closely corresponding to John Wesley is to place Palestine and Japan side by A splendid programme has been arranged.

and the Methodists. They discarded all side and to trace the causes of the deteridols and teach and practice Buddhism just loration of these two great religions and AGAINST as its founder delivered it. A few years | then honestly answer the question, which of the two is the better? "In Jerusalem we see the same image worship as in Japan-the same swarm of ignorant, lazy priests and monks-the same mechanical prayers, only in the one case they are all addressed to the Virgin Mary

instead of Buddha. "In both the Holy Land and Japan religion has become an industry and out of which a numerous favored class make a livelihood. This religion is as highly or ganized and as purely professional in the one country as in the other. Hierarchy and ritualism are the twin giants which have in both religions crushed out their vitality and left their worship as Christ found the Jewish at Jerusalem 1,900 years ago-a matter of merchandise upon the side of the church and of superstition and ignorance on the side of the people." WESTERN CHRISTIANITY.

The speaker, pursuing the comparative

method, pointed out the weaknesses and

the strength of Western Christianity. He

said in part: "We must go to our enemies

to find out our faults. Nowhere is Chris-

cised than by the learned Asiatics. They say that Christianity fails to answer our deeper intellectual problems. 'Its God concept is puzzling,' they say, 'in the extreme.' For example take the present famine in India-its cause is lack of rain 'Now, an all-merciful Christian God,' they say, 'permits every week sweet rain enough to be wasted in salt seas to grow all the harvests of India for a year and thus relieve its starving millions. How can this be if He is the all merciful?' Concerning the origin of sin they point out that Saviour never gave any answer save the enigmatical. 'It must needs be that offenses come, but woe to him by whom they come.' Can a man in the infinitesimal short space of four score years commit sins | phia or Chicago, or even our own city, sufficient to justify his torture in an endless hell? Besides, who created him 'with passions wild and strange,' so as to render incapable of resisting temptation? Then the Asiatics point with derision to our imperfect public and private morals. They say the more Christians in a nation the more liquor is sold, and they cite England and the United States for proof. There are 300,000 prostitutes in the United States, where gambling and dishonesty are uni-They compare our corrupt city governments with their own. And the record of Christian nations in Asia is simply horrible. It is based upon the prin ciple of might makes right. Within the iast half dozen years the continent of in Puritanism, but I certainly revolt from Africa has been partitioned among great Christian nations of the world and Parisienism in our America." no questions asked about the rights or statesmen claim that upon the whole the morals of Buddhist, Mahommedan or Hindoo are equal to those of France, England or America. For the present I do not ad mit or deny these charges except for the sake of argument. Even if true, western Christianity is still vastly the superior of any and all the Asiatic religions combined There is nothing in all the God concepts o all the Asiatic religions combined which can compare with our concept of God as a being of love and as a father full of tender mercies and loving kindnesses. Nor is there anything in the great ethnic religions which is like the personality of the Christian's God and His constant communication through His spirit with His childrenerring men and women. The Bible is a God and man talk 4,000 years long. Its saving elements are its personal pronouns-it thousands of I's, me's, thine's, their's, my's and mine's-for they are the unmistakable language of father and children. "Back of nature is God, manifest

things, and law is His footsteps. God not, according to Christianity, an 'it,' nor a power, but a person. Then Christianity eaches that man is made in the image of God, and that every part of him is divine when rightly and normally used. Our beautiful bodies are His temples, as well as our still more beautiful souls. If man is divine, then all men created in His image

BROTHERHOOD OF MANKIND. "This brotherhood of all mankind Christianity is a good deal more than a glittering generality or a mere sentiment. It shows itself in a thousand ways, in charities and reformatory movements, not one of which is known in Asia. Nowhere are the rights of the submerged masses looked after as in Christian lands. Nowhere is there a more intense desire to bridge the gulf between rich and poor-prosperity and poverty-education and ignorance, than in the United States of America. True, the gulf still remains, but that is because the Church don't know how to bridge it. fountain of love and good will fed constantly by divine grace such as Asia has no conceution of. Love is vastly superior to knowledge, and grace from a divine source is the secret source of love. One of the current errors of the day is confoundin speculative theology with religion. Botany is well, but flowers are better. Botany with its hard names and its scalpels and classifications, is to a flower garden what

theology, with its cobwebs, is to Chris tianity have of the problem of life. While it does not answer all its questions, still it changes us from ephemeral creations of to-day-dy ing to-morrow and then reappearing, according to the Asiatic faiths, in new and endless combinations, into immortal and

separate personalities. "We are here, so teaches Christianity, only for a few years. We dwell in tents. Life is a means, not an end. This world is a kindergarten, where we are studying the rudiments of eternity. Life is a scaffolding upon which we stand while we build our spiritual house—eternal in the heavens.
"Then the problem of evil is handled by Christianity with surpassing skill. Instead of placating hideous powers of evil. Christianity teaches us to renounce the devil and all his works-to abhor him and worship and trust in God. This is an enormous superiority over heathenism-Christian utilization of evil. It uses our disappointments, failures and the malice of others as a discipline, and so, like the wounded oyster, mends its broken shell with pearl.

"'The swart arms of offense Form the silver soul of innocence.' "But the crowning glory of Christianity over all the other faiths of the world-and would like to do justice to them all-is its neomparable Master. Buddha approache nearer to Jesus Christ than all the rest of the world's saviors combined. I shall always speak of that great man in terms of unmeasured respect. He is certainly the light of Asia. But Jesus Christ is a great deal more-the light of the world. "The final and supreme test of any ligion is: Whom do you worship? whose name do you marry your daughters and bury your dead? On whom do you hang your hopes of the hereafter? "When it comes to this test the student of comparative religions need have no fear about which of all the present or future great faiths will become the ultimate reigion of the world."

PERSONAL AND SOCIETY.

Dr. and Mrs. J. Ross Stevenson will be with Mr. and Mrs. T. C. Day informally this evening. Mr. Albert Rabb is at Bloomington where he will lecture on "Bankruptcy

before the students of the law school to Mr. and Mrs. Joseph Taggart will leave June 12 for New York, whence they will sail for England, where they will spend

Mrs. Samuel E. Faber will receive informally to-morrow afternoon, from 4 until 6 for her sister, Mrs. Elihu C. Irvin, of Philadelphia. There are no invitations. An Alleged Violation.

Jacob Traugott, a barrel-house keeper at

Isaac Nier, were arrested yesterday and charged with violating the liquor law by giving out liquor on Sunday.

Samuel Ricord Arrested. Samuel Ricord, a paperhanger, living the Wolf pike, just east of Baltimore avenue, was arrested last night and charged with grand larceny and receiving stolen goods. At his house were found four stolen bicycles and three sets of harness. He claimed to have bought them from un-

known persons.

A Week of Music. The May festival week, under the at pices of the Commercial Museum and Auditorium, will be inaugurated by an entertainment at Tomlinson Hall to-night that will be in the hands of the local Elks

REV. J. CUMMING SMITH ATTRIBUTES MUCH IMMORALITY TO IT.

An Argument for Early Closing of Stores-Rev. C. C. Rowlinson's Sermon-Other Services.

At Tabernacle Church yesterday morning there was a large attendance to hear the closing lecture of the Rev. J. Cumming Smith on "Immortality."

Before beginning his sermon Mr. Smith touched upon the question of shorter work hours for salespeople in a new aspect. He said: "Some weeks ago I broached the tianity's good and bad more acutely criti- suggestion that a fortnight's vacation in summer is often worse than no vacation because when it is over the clerk returns to a pile of work that has massed up since he left, and so he is forced to work extra hours to catch up again. Thus he often loses in a week what he gained in two weeks. For this reason one hour less work per day would, in many cases, prove a greater advantage. There is another argument. Our modern cities are finding swarms of young people in the suburban parks at late hours. It is easy to see how this habit means a tendency to vice. Thousands of well-meaning but ill-poised young people fall victims. Statistics in Philadelshow that the expected has happened, and thus, to the overfree use of the wheel, must be traced a vast but nameless increase in

"Now, if business closed at an earlier hour these swarms could go out to wood or stream or park and be back home at decent hours. They have a right to bound out to the country side. Nature extends | bulged out in astonishment. But Jesus the invitation. But nature, when most voluptuous in her early summer growths, is original in her purity. I don't believe

THE SERMON. one sense the continuity of spiritual manhood is the key to the future. The hawk passes in flight through the shadow of the cloud, but remains a hawk as it passes into the open air of summer once again. The macadamized road threads through gloom of a wood and issues forth on the other side the same macadamized road. The stream rushes under the shadow of bridge for the moment and then goes on the same crystal stream, singing and shining as before. Five minutes after death the soul keeps the color and calibre and direction it had before. Heathen religions have always sought to robe the other state in strange and wondrous definitions. The church of Rome and the church of Protestantism have both magnified the mere death date and have often minimized the inner essential life of the soul as the hinge on which all our fate swings. The Canadian train crosses on the ferry the arrowy river at Detroit and the cars are uncoupled, but on the American side the cars are joined into one whole again, and travel on across the open prairies as they did over the previous country, thick-strewn with villages. This simple doctrine that the inner manhood is the critical issue carries illumination in every direction. We cannot cease. We cannot change whimsically. God's laws are sprung from God' love, and the man who grows as Christ grew cannot fear any realm of Goo's universe. The endlessness of our soul's life, the illimitability of our capacity for expansion is a joyous assurance of our unebbing Science shows that, while not one atom ever goes to waste, yet organic structures cease as such when their function is exhausted. This is clear, and it would involve the ebb or eclipse of the soul as an

individual soul if we could see any termination of its use. LIKE A ROUNDHOUSE.

"But we cannot. Reason is like a roundhouse, very dark and smoky and confined when you look into it alone, but very broad "Then Christianity is a life—an inward | when you look out of it as the far-reaching plains. There is all the difference between the engine facing the roundhouse and the engine looking out of the roundhouse to ward the country it longs to travel over f you glorify reason you may sink into idolatry or atheism; but if you look at reason turned around in God and waiting to bound forth as the servant of God, when you see reason blossoming out into a thousand helpful forms and not robbing while flattering itself.

"The question of a present heaven lie wrapt up in our text. If the other world is a continuation of this in respect to fundamental principles then this world is like the other. One of the surprises at death must be the sudden and undreamed similarity between the two worlds. The possibilitie of a present heaven are immense. Men have walked with God as a matter of fact. They have not ceased to be real brave, virile men because they have dwelt on that high, serene plane. I wish I could say saw no hell as I glanced around.

THE TWO LAWS. "But the two laws stare me in the face If there are chaste women there are abandoned women. If there are men down Cuba who are striving to serve our flag, who are purging that new won isle of the filthiness and villainies of previous despotism, there are also sordid, grasping men who are traitors to the government that trusted them. If there are fictions that illume and sweeten with their highest purpose there are fictions that befoul the mind and besmirch the heart. How can a man close his eyes to these facts? Here they are. And now if men go on drugging and debauching themselves to the gates of the grave I cannot see that by any sudden caprice of nature or whim of God they shall be turned white as snow just because they died. If that doctrine were true, would urge all bad men to die so as to be instantly turned white as snow; and if these bad men were loath to guit this world where they are no match for the evil forces against them, I would urge the State | Church, when John Wesley, who had never mercifully to put them to death so that they shall instantly became as unfallen angels. Mark you, the question of the eternity of future punishment is utterly different. Wise men do not dogmatize out of their depth. Let us not scatter doubts. I have a hundred problems in my own mind, but I hope that I can see that it is the duty of a brave man not to unsettle but to build up. What this verse affirms and what all steady science will re-echo is this, that our inner life continues on after death; that an inner manhood is our day of judgment; and no matter what the myriad changes in the future that man is right everywhere who stands right with God; and that man is wrong everywhere who stands wrong with God."

EVERYDAY HEROISM.

Some Lessons Drawn by the Rev. C. C. Rowlison.

Rev. C. C. Rowlison, of the Third Christian Church, preached on "Everyday Heroism" yesterday morning. The text was taken from Colossians iv, 5: "Walk in wis-255 East Washington street, and his bardom toward them that are without, retender. Isaac Goldman, who was prosecutdeeming the time." In part he said: "To the ing witness in the arson cases against average man life, however burdensome, seems a thoroughly humdrum affair. He bemoans the fate that has offered no opportunity of heroism. He forgets that the real difficulty is that he is too slow or too indifferent to accept the opportunities of heroic living as they present themselves. "One sometimes wonders how the Rough Riders happened to win so much fame in the recent war with Spain. It was because their leaders were awake to the opportunity. No other regiment not of the regular army had such opportunities as they, and even the regulars received hardly the applause of the Rough Riders. The reason for this is that Roosevelt and Wood dropped everything else and with indomitable enterprise and skill took these wild riders of the plains and mountains and

the front. And these same leaders never missed an opporunity to get on the firing

South Africa.

"So men are seeking constantly to find a place on the firing lines. This eagerness for adventure has placed Americans to-day in the armies of the Boer or the English in

"This enterprise has often had much influence in determining the choice of young men and young women to go to the mission fields. How inspiring, among effete religions and customs, to be the first teachers of a truth that has overthrown false religions and false institutions, and will doubtless continue to do so. While there are intense trials it is yet no small thing to a high-souled man or woman to be in the forefront with the vanguard of civilization and redemption, to have the prayers of tens of thousands of people for one's victory, to be the representative of the church of God in its holiest and most earnest mission. Such a faith and such ambitions doubtless fired the heart of the

"This heroic element of our nature largely inherited from our Teutonic ancestors who, as the Goths, came from the forests of central Europe to overthrow ancient Rome; as the Vandals conquered northern Africa and southern Italy; as the Vikings went on their wild adventures; as a later and more civilized people have sought to subdue the earth and to Christianize the world. It is good blood and w should let it tell.

"If Paul, the apostle to the gentiles, was the first hero of the world-wide mission Jesus Christ was the first home missionary hero. He probably never went farther than seventy or eighty miles away from the place of His birth. Though Capernaum had synagogues and rabbis and scribes, yet the people were as sheep without shepherds. The Pharisees needed Him and he hesitated not to preach the truth to them. The aristocrats He was as anxious to redeem as the 'submerged tenth.' Jesus never went among these to have it said that He was in 'society;' He went to win their souls. The rich to-day need the gospel quite as much as others. They are very much the selfish, the self-indulgent; and such cannot enter the kingdom of heaven. Here is an opportunity for an apostle; an attack that will require as much valor as the charge on San Juan hill. Palestine had its slum. We draw away from polluted men and women. That is just what the Jews did toward the Samaritans. Yet Jesus sat by well in that 'back alley' of Palestine and opened up a conversation with one of its depraved women. The eyes of His disciples preached to her His greatest sermon. And turning to His disciples He said: 'You are waiting for the time of heroic deeds. Behold your opportunity, the fields are white to the harvest.' So here in Indianapolis there are fields of opportunity for heroic

men if they will but accept them. "Next Wednesday is Decoration day. We cover over with beautiful flowers the graves of those who had the heroism to offer their lives for their country. A week or two ago the veterans from all over the State held the annual encampment here. We honor them and with uncovered heads we stood as they limped along their march. It is not what they can do now, but the heroism of the past that thrills our hearts.

Brethren, there will come a last review of this church and this audience by Great Commander some day. Shall greet us as victors or as vanguished? Shall He salute us as heroes or as cowards? Shall He say 'Well done,' or 'Depart from me.'

WORD FOR BIRDS AND ANIMALS. Rev. M. L. Haines Devoted His Sermon

to That Subject. Dr. Haines believes that animals and birds have well defined rights which should be respected and guarded by their human lords and masters. His entire sermon at the First Presbyterian Church last night was devoted to these rights and a plea for

their recognition. The text was the 6th verse of the 11th chapter of Isaiah: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall

interpretations of the meaning of this verse had been made, chief of which are that Isaiah meant just what he said and that he merely intended to convey an allegorical teaching by his words. Dr. Haines favors a theory which makes the prophe speak a mixture of literal truth and alle gory. "I believe that Isalah meant to con vey the idea that men's animal-like dispositions would change with the ushering in of Christ's kingdom," said he, "but I believe also that the prophecy carries large truth regarding the changes that are

to come in man's relations to the lower argument, the two fundamental proposi tions of which were: First, that animals are divine creations and, second, that they were created for man's use and service. These propositions were demonstrated by Scriptural references. An especially interesting part of the discourse was that which showed the benefit domestic animals have been to man. Quotations were read from a recent magazine article by Seton Thompson, in which he said that the question might, with plausibility, be asked, "Which has done more for civilization-the locomotive or the cow? Which has been more helpful in advancing civilization-the printing

press or the hen?" The preacher was very emphatic in hi declaration that it is man's religious duty to care for and protect the animals, to tion of God. He said that a man's real dis position can be accurately gauged by the way in which he treats dumb brutes, whose helplessness should appeal powerfully

A fine musical programme was rendered by the members of the double quartet be longing to the church. At the service yesterday morning Dr. Haines's pulpit was oc Ross Stevenson, a prominent Chicago di-

THE METHODIST CONFERENCE Described by Dr. Tinsley, of Fletcher-

Place Church. Rev. Dr. Tinsley, pastor of the Fletcherplace M. E. Church, delivered a short dis course last night on the work of the General Conference for the benefit of the Epworth League Society. The threatening weather kept the attendance down considerably and there were few people present Dr. Tinsley, at the beginning of his talk brought out some historical points relating to the first conferences of the Methodist dreamed of the enormous gathering which would one day be dedicated to his memory. called together ten of his followers and discussed the various problems then before

In speaking of the General Conference

the small body.

now in session in Chicago, and where Dr. Tinsley was a visitor, he said: "In going into the Auditorium there in that wicked city, the most wicked city in the world, is my opinion, there were seated before me 7,000 people who had come to hear of the dogmas of the church and to listen to the discussion of important questions. In that vast building the accoustics are ideal and make hearing perfect. The voices of the speakers could be heard in the farthest corners of the building. The General Conference represented 150 annual conferences from all parts of the world. The presiding officer of a conference is always a bishop who is a senior, and this time it fell to the lot of Bishop Bowman, who was recently retired. The gavel used for this meeting was made from different woods cut from trees in the Holy Land and was ornamented with mother of pearl. It was a beautiful piece of work and is much prized. Dr. Buckley, of New York, who was one of the most conspicuous figures at the meeting, is the most fluent talker I ever heard. One of the Chicago papers, in referring to the conference, said it was only a series of sermons by Rev. James M. Buckley, of the Christian Advocate, of New York, and that he was continually talking from the time the meeting opened in the morning until the adjournment at noon. That may in a part be true, for Dr. Buckley was on the floor speaking a great deal, and it is well that he was there, for there is not another man in the Methodist Church to-day who can handle the perplexing questions of the church with such great diplomacy as Dr. Buckley. The sessions of the conference were from :30 o'clock in the morning until 12:30, when

adjournment was taken. The greater part

of the work was done in the committees. I

was present in one committee, which was

the committee on episcopacy, and the meet-ing was held in one of the large churches

up town. The church was a very large

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132 S. PENN. ST. All kinds of Saws repaired one, and the delegates who constituted that committee completely filled that huge ediice. It was there in the committee that

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the question of the election of bishops was first brought up. In referring to the bishops' address Dr.

Tinsley said he never heard anything so masterly in all his life. It required the secretary, Bishop Andrews, two hours to read it. .It covered every phase of the church work of the four years preceding. It will be put in pamphlet form, and each minister will receive copies of it for distribution among the members of his church. Dr. Allen, of England, in speaking of the address, said it was the most statesmanlike address that he had ever had the pleasure of listening to. Of Bishop Hartsell's speech on the "Brit

on and Boer" Dr. Tinsley said he thought more people were converted to the righteousness of England's cause in the present struggle in South Africa by listening to the bishop's address than ever before. Dr. Tinsley spoke of the election of bishops paying the successful candidates very high compliments. He also said he had heard it remarked while in Chicago that in the election of the bishops cheating had been resorted to by friends of the defeated candidates. This he denounced as being very injurious to the defeated candidates, as them

which has always heretofore acted like a ghost to the conference, is settled by just striking out one word in the discip Where 'laymen' was formerly, it now reads lay members.' There was only one woman delegate present at the conference, and think she wished she was not there. Women. I think, will in time not care to be delegates to the General Conferences, and the best remedy for the elimination of that question is as they have settled it. As for amusements I can say very little, only that the matter should be left as it is now in the Book of Discipline. Dr. Tinlsey thinks the conference did

great wrong in reporting through the temperance committee a resolution protesting against the use of wine by President Me-Cinley at state dinners. This, Dr. Tinsley thinks, is very squeamish, and if the committee had not reported such a measure if would have been better. "It cannot do any good, and great harm may come from

A NEW PASTOR'S SERMON.

The Rev. H. E. Simon at the Second Lutheran Church. Rev. H. E. Simon, the new pastor of the Second English Lutheran Church, used for his text last night the 7th verse of

The minister said that many different the 7th chapter of Judges, "And the Lord said unto Gideon, by the three hundred men that lapped will I save you and deliver the Midianites into thine hand." He said that this passage cites the success that comes by following the direction of God. The eyes of all men, he said, are turned toward success and it is the manner of reaching it that should be carefully considered. He said: "A young man starting in life is desirous of success and sets out on the road fired with ambition and quick blood which pushes him on. He is followed by the middleaged man in life. Then, when he is stooped with age and his heir is tinged with gray, he finally reaches the goal. There must be one aim in life, one goal, to be successful, but it is in reaching this goal that we are so often drawn aside. Gideon was successful because he had implicit faith that he would gain the victory and would not let nimself be turned away. In the lesson of the deliverance of the children of Israe we learn that the goal is not hard to find if we pursue the proper course,
"There are things embodied in achieving

success and these elements should be con-sidered. A man may be successful in ac-complishing what he has in mind and still not be a success. To be truly successfu there must first be a worthy motive. I is essential in life and if the efforts to be successful are surrounded with these mo-tives the result will truly be a success. A man may surround himself with wealth and luxury and yet be as the rich man "There must be a motive of love in traveling the road of success. Another mo-

tive and element of success is fearlessness. Life at its best is only an experiment and as we are confronted with the known. To be successful a man must be courageous in the face of danger. I do not advocate the courage that brings men into prize ring to fight like brutes, but that courage given by God to face all possible danger. "Let us keep the elements of success in mind as we labor in the welfare of the church. Let us remember the victory, yes, the glorious victory that will be ours. In the end God will give us that victory and

why need we be afraid." DUTY OF A DAUGHTER

The Subject of the Sermon Preached by Rev. T. J. Villers.

Rev. T. J. Villers, pastor of the First Baptist Church, preached last night on the topic, "The Daughters' Debt and Dowry." In speaking of the daughter's debt, the pastor referred to the paternal debt-the debt the young woman owes her parents. The pastor besought her to express her affection for her parents in every way she is able, for she will probably never quite repay the debt she owes them for their care and attention. The pastor spoke of the debt of patriotism and also said that the daughter owes to Jesus Christ a lasting debt of personal service. In referring to the daughter's dowry, Mr. Villers said that too often the daughter is married to some man, not because of his manhood, but because of his meney, The speaker urged young women to marry a man and not his money. Mr. Villers told a story of how Mr. McCormack, of Chicago, wooed and won the daughter of John D. Rockefeller. The latter said to the suitor: "Mr. McCormack, my daughter will only have a dowry of \$2,000,000." "I'm not looking for money," replied McCor-mack, "I want your daughter because she is worthy to be the wife of a king."

CLOSE OF THE MISSION. The Services at St. John's Church-Confirmation Next Sunday.

Last night in St. John's Church the closing exercises of the two weeks' mission by the Paulist fathers were held. The mission has been one of the most successful ever given in any Catholic church in this city and the priests feel very much gratified at the work done.

Next Sunday in the same church about one hundred boys and girls will receive their first communion and also receive the sacrament of confirmation. Owing to the length of the services occasioned by the first communion exercises next Su masses will be somewhat earlier. The firs nass will be, as usual, at 6 o'clock, followed by another at 7 o'clock and another at 8 o'clock. The mass for the co cants will be at 8 o'clock. It will likely take about two hours and a half to conduct the exercises, which will be foll by the regular high mass at 10:30 o'c